ספר זכרון

THE

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(NEW SERIES).

בטח בה׳ ועשה טוב " Trust to God, and do what is right." Psalms.

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SKETCH OF A HISTORY OF THE KARAITES.

By Dr. J. M. Jost.

(*Continued from page* 74.)

The above account was extracted by Jehuda Hanassi from written documents* to which he refers, and from a perusal of it, it is apparent how multifarious were the schisms then in existence, and the opinions established; though the differences which we mentioned only refer to extrinsic deviations, which might seem to us insignificant. These religious contests had their origin in the history of the early centuries of the Islam, in which period Rabbinism was also disseminated. Even if the Jews had not been affected by the disputes of the Moslemic academies, excitement must have been produced by the increased number of copies of the Talmud which found their way into many communities where Rabbinism was scarcely known, and ancient customs were the ruling principles. An extensive work like the Talmud, which requires much study, and the scholars of which could not but endeavour to ensure for its contents admission and acknowledgment, such a work challenges in itself an opposition, particularly when the customs are founded on a firm base, and alterations are attacked as presumptuous innovations. Now, when we consider that many Jews, not in immediate connexion with Babylon, and even many of the Babylonian Jews, followed no other guidance but the Bible, with the interpretations thereof, and ancient inherited customs, and differed among themselves in usages and ceremonies, we perceive that the dissemination of the Talmud and the then augmenting composition of popular and mystical writings in the style of Rabbinism and the Midrash, were the natural causes of opposition, especially on the part of those sages who adhered solely to the sacred writings. In addition to these causes, the dissensions of the Moslemic academies, principally on philosophical grounds, contributed to exhibit a field of contention for those Jews who studied the Moslemic philosophy. As dialectics and the interpretation of the Koran were the root of animosity among the sages of Islam; so were the Talmud and Talmudical reasonings opposed in a similar way by those Jews who had imbibed Anti-Talmudical views from Moslemic works, as well as from their intercourse with the great at the court of the Calif.

The learning thus acquired, though applied by many of the learned to support Rabbinism, gave rise to Karaism, which was the more easily received by the people, since they all had access to the sacred records, which were known to every one from the prayers recited, and from the portions heard every Saturday, since the teachers of the populace only referred to a commonsense interpretation, and limited themselves to a philological explanation of Holy Writ, in order to counteract the influence of the Talmud. It thus becomes evident how Karaism, though it boasts of a very high antiquity, was divided into many branches, previously to its assuming a decided form, for it was principally a renewed Rabbinism which brought it to light as an antagonistic system. At the same time, a reason can easily be assigned for a contest having not taken place at an earlier period, as the various deviations had not the appearance of different confessions.

3.—*General survey of the History; Geographical situation; Vernacular Language; Division of the History; Brief Critique of the sources.*

The time when Karaism properly commenced, is not even ascertained by its own adherents. Their sages of later periods only began to claim a high antiquity for their sect after the publication of historical works relating to Rabbinism; according to which precedent, they arbitrarily set up a chain of tradition by which they derive their dogma from Moses. Some go so far as to assert that the Rabbinites dated from the institutions of Jeroboam, that they were the false prophets so frequently attacked in the Scriptures, and that they were the authors of the errors of religion, prevailing at the time of the second temple. One writer even accuses them of having mistaken Christ. Another writer produces a document* from the year 1640, in which the son of a so-called Nasi traces the genealogy of the princes of Kahira back to Adam. In this document the remark occurs that the residence of the chiefs of this sect had *always* been at Kahira, from the destruction of the second temple up to that time. The spuriousness of this document, even as a family chronicle, appears from its chronology, since, for a space of a thousand years, there are only twenty-two members. The existence of a Karaite community at Kahira in those early ages is yet to be proved; but that from that city an influence had been exercised by Nessiim over other Karaites, seems to be a mere fiction. It is certain, at least, that several men who are mentioned in the above document, and to whose names the title of Nasi is appended also in other writings, never lived at Kahira. The Karaites of a more recent date (those who have written within the last two centuries) show such ignorance of history, that one of their most indefatigable scholars† gives a detailed account of Jehuda the holy (the compiler of the Mishna, who lived and had his Academy in Tiberia), having convoked a synod of Pharisees at Jerusalem in the year 185, in order to confirm Rabbinism. The same author appears to be ignorant as to the contents of some important works in his own literature.‡

These facts are noticed here only to shew, that these would-be historians can by no means be taken as guides, but rather attest the then perceptible decay of their sect, by whom they are highly spoken of as historical authorities. It is a remarkable fact, that the older Karaites, viz., those who wrote between the years 900 and 1500, and of whom several were stored with knowlege, and in favor of elementary sciences; that they yet paid no attention to the study of history, either of other nations and religions, or of their own sect, of which latter they look on the writings of the Karaites as satisfactory records; so that there is an entire absence of

* We have purposely not paid any regard to the very doubtful reports of the Arabs, according to which, the divisions existing were far more numerous. Compare Or. 1840, L. Bl. 738. Compare also Munk, in our Jewish Annals, 1841, p. 76.

* Dod Mordechai.

† Orach Zadikim.

‡ The work "Oscher," a highly esteemed commentary on the Bible, he describes as a book treating of precious stones.

statements as to locality, places of residence, occurrences, wanderings and personalities; all of which not only furnish the materials for history, but frequently illustrate its intrinsic connexion.

The geographical accounts which we can gather from the mass of writings before us are very scanty, and only marking out some prominent features. According to them, the first communities of Karaites, though very few in number, were located in the countries bordering on the Euphrates, and probably likewise within the boundaries of the Chazarenes; perhaps also in some parts of Syria; by their own statements, the residence of their first established congregation was at Jerusalem, from which city, the regulation of the other communities was promulgated. A few centuries after, during the period of the Crusades (according to the statement of one Karaite, in consequence of the same), a community of Karaites appears to have existed in Constantinople; several true as well as dissenting Karaites were spread over the Coast of Africa, and some communities were established in Egypt and Kairoan. About three centuries after the first Crusade, settlements of this sect were established in some parts of Tartary and in the Slavonian countries. The causes of these wanderings were none other than the desire of seeking abroad the nourishment denied at home, or to avoid hostile intrusions.* There is, in the Karaite, a far greater indifference to the things around him, than in the Rabbinite; the former does not cling with attachment to the soil that bears him; he yields to every pressure. He wishes only to live for the purpose of bewailing Jerusalem, and to fulfil the law as far as it is in the power of a feeble mortal. He is perfectly indifferent as to *where* this is done. With great equanimity they give up their property only to devote themselves entirely to the exercise of their religion; and hence there are so few martyrs among the Karaites, though they mostly lived amidst barbarians; and hence also the frequent and easy change of language, to which the Rabbinites, on their part, opposed themselves with so much obstinacy. While the latter preserved, in the most remote countries, partly the German, and partly the Spanish idiom, as a sacred property, the Karaites soon came to speak Arabic with the Moslems, Tartarish with the Tartars, the several Slavonic dialects in the several parts of Russia and Poland; and, if our accounts are correct, those now living in the metropolis of Turkey, use the vernacular tongue. In their writings, they at first used a Syro-Chaldaic dialect. Between the years 800 and 1000 they wrote partly in Hebrew, but mostly in Arabic; subsequently, they again principally used the Hebrew language. In modern times, their writings are partly in Tartarish, in order to be understood by the people in the Krimea.

The accounts relating to the history of this sect being very deficient, we look in vain for a thread to lead us back to their origin; but, in order to fix upon some point of commencement, we will consult the events which were within the recollection of the first Karaites, to whose writings we have access, and the authenticity of which we find confirmed by other records: and there the prominent personage is *Anan*, who has imparted to Karaism a peculiar and distinct form, and reviewed or established its laws. He lived during the reign of Almansur, about the year 753, which the modern Karaites erroneously state as occurring 112 years previously. The opinion that Anan was the founder of this sect as such, is confirmed by the circumstance of the Karaites not referring to the dogmas of any individual of an earlier date, and their mentioning in their prayers for the deceased, Anan, as the first for whose soul they implore the blessing of the Lord. All the attempts of the modern Karaites to trace their sect to an earlier period, or to connect it with the Academy of Shamai, have failed. There were, indeed, as we have observed, its elements existing among the people; but they wanted some impulse to call forth true Karaism.

We deem it best to divide the history of Karaism from the time of Anan, into the following six periods:—

1. The period of the formation of Karaism, from Anan to Salmin ben Jerucham, i.e. 750—900.
2. The confirmation of Karaism by biblical studies; compilations of their laws and liturgy, particularly by a continual literary contest against Rabbinism; from Salmon to Jehuda Hadassi, 900—1150.
3. The commentators guided by the study of philosophy, and the application of philosophy to theological interpretations; from Jehuda Hadassi to Ahron ben Joseph, 1150—1260.
4. The institution of the liturgy; the philosophical views extended; return to Karaitic orthodoxy; from Ahron ben Joseph to Ahron ben Elijahu, 1260—1360.
5. The activity displayed in literature; the complete compilation of their laws arranged; from Ahron ben Elijahu to Elijahu Beschizi, 1360—1500.
6. The undisturbed progress of Karaism; the literary connexions with non-Karaites; and the attempts to search into their ancient history, and to defend Karaism against misconstruction.

We have only to add, that the works of the first period were, at its commencement, written in the Rabbinical Chaldaic idiom, but soon afterwards, in the Arabic language; hence we may infer, that most of them were composed in the East, or perhaps in Mogreb. At the beginning of the third period, the seat of learning was Constantinople, and the language used in their works was the Hebrew, which circumstance shews, that wanderings, and a dispersion of a part of the Karaites, must previously have taken place. As to the literature of the subsequent periods, it belonged partly to the community of Troki, near Wilna, partly to that of Lusk, in Galicia, and partly to those in the Krimea, while, from those in the East, no more signs of existence are perceived.

The Hebrew of the Karaites, at first biblical even to affectation, was already, at the period of Salmon, mixed with unbiblical idioms according to the style of the Poets (Patanim, as they are even now termed through a corrupted pronunciation of the word, and for the use of which term there is no reason whatever, unless it be a desire to preserve all corruptions), who were at that time as numerous among the Karaites as among the Spanish Jews. An eagerness to vie with the Arabs in writing verses had seized also upon the Karaites, and the language suffered much from it. Afterwards, they adopted many expressions of the philosophical language of the Rabbins, and took many words from the Arabic, or modelled them after it. But gradually they again quitted this confusion of languages, and the further we trace them, the more their compositions approach the biblical expression.

All the works of Karaism, as far as we know them, partly by inspection, and partly by name, move on religious grounds. We never perceive any participation in extrinsic affairs, except in relation to religion. The writings of this sect are further distinguished by an unshakeable seriousness. There is nowhere to be found gaiety of humour; nowhere a jocose representation; nowhere a play of wit or satire. Very rarely some bitter irony on their antagonists occurs. Most of their works are particularly remarkable for a certain care in their arranging and disposing of the subjects, which also prevails among the elder, especially the Spanish, Rabbinites.

The Karaites often carry this carefulness to an extreme, by classifying even the most unimportant trifles, sometimes according to very philosophical views, as we shall hereafter show.

Having premised these general remarks, we shall now proceed to their history.

(To be Continued.)

* Some state, that the father of Jehuda Hadassi having fled from Jerusalem in the year 1099, before the taking of that city, joined his community at Constantinople, which, from that period, assumed the name of "Abele Zion" (Mourners of Zion). The first part of this statement is possible, though in Hadassi's works there is no mention of an emigraton; but the remark about the name is quite erroneous, as that name occurs in works of a hundred years' prior date. In the work "Debir" by Nathanson (a fine collection of essays on the *belles lettres* and accounts), the name of Hadassi is confounded with that of Jehuda Gibbar, who is of a much later period (p. 226, note).

THE SAMARITANS.

To the Editor of the Jewish Chronicle.

SIR, — In perusing the last number of your periodical, I have been struck with the description of the Samaritans given by Dr. Jost in his "Sketch of a History of the Karaites;" which description is stated by the author to be taken from the record of David ben Merwan Aldaki Almokamez, a learned Karaite, who flourished in the middle of the ninth century of the Christian era. The customs of the Samaritans of that remote period correspond so precisely with those, at the present day, of the Faláshas, an Israelitish people of Abessinia, that I think it will interest your readers to see reproduced here the following passage from the "Itinerary," written during my recent journey in that country, and published in the fourteenth volume of the *Journal of the Royal Geographical Society*.

"*March* 16*th*, 1842. — This morning I walked* about a mile north-east to the river Témbil....on my way back, I went a short distance westward, to a small village of Falásha weavers, with whom I entered into conversation, and from whom (on a subsequent as well as the present occasion) I obtained a number of words of their language. It bears, in many instances, a close resemblance to the Agáwi.† In both the harsh guttural sound of the Arabic غ (which, in my vocabulary,‡ is represented by *gh*) is extremely prevalent. Their name in their own dialect is Falássa, in Agawi, Filisi; in Amháric they are called Falásha. *They do not permit any one to enter their houses or to touch them or their clothes. In case of the former law being infringed, they desert the house; and in case of the latter, they wash their whole bodies and clothes in running water*,§ on which account their residences are always in the neighbourhood of some stream. They say that they are the children of Israel. *Their priests* (of whom I saw one) *are under as strict an interdict with respect to the rest of the people as these are in regard to strangers. They cannot even eat the food prepared by others, but have to grind their grain and bake their own bread, leading a life of celibacy in a separate dwelling, which the others are forbidden to enter.*|| The Faláshas are weavers, some few are also smiths; the women are potters" (p. 8).

From these particulars there seems to be little doubt that the Faláshas of Abessinia belong to the sect of the Samaritans. When and how their religion was introduced into that portion of Africa is a question which we do not at present possess the means of deciding.

It is, however, generally known, that the imperial family of Abessinia claims descent from Ménilek, the alleged son of Solomon, King of Israel, by the Queen of Sheba; and the native Chronicles record that this dynasty, which adopted the Christian religion on its introduction into Abessinia in the fourth century, was set aside in the tenth century by a usurping Israelitish family of Lásta. But in the thirteenth century, Nákweto Laab, the then reigning Emperor of the house of Zágie, was induced to resign the throne in favour of A'ikuna Am'lak (Icon Amlac), in whose person the line of Ménilek is alleged to have been restored, and from whom the present titular Emperor of Abessinia is descended.

In my way through Lásta in the beginning of 1843, I obtained some interesting particulars of the traditional history of that province, which varies materially from the generally received legend. I was there told that Ménilek was accompanied from Jerusalem by his cousin Sírak, the son of Saloméa, an alleged sister of King Solomon; and that the Empire of Ethiopia (Abessinia) was divided between the two princes by Solomon himself, who assigned two-thirds of it to his son Ménilek, whom he made Emperor, and one-third to his nephew Sírak, whom he nominated Waag-Shum, *i. e.* Ruler of Waag, a principal division of Lásta. The rank of the two princes was to be equal, and the state of each similar. With Ménilek and Sírak likewise went Zágie, another son of King Solomon, but not by the queen of Sheba; and from him was descended the Emperor Nákweto Laab, of whom mention has been made above. Without at all intending to vouch for the truth of this legend, I will merely remark, that to this day the alleged representatives of Ménilek, Sírak and Zágie continue to occupy their relative positions in Abessinia; the reigning Emperor claiming descent from the first, the independent sovereigns of Waag from the second, and the tributary governors of Lásta Proper (*i. e.* the northern portion of the entire province of Lásta) from the third.

I will not trouble you here with further remarks; but I may be allowed to say, that the subject is discussed more at length in the *Journal of the Royal Geographical Society*, vol. xiv. p. 55, and in the *Archæologia*, vol. xxxii. pp. 78 and 85;* in which latter work it is attempted to give some partial elucidation of the intricacies of early Abessinian history.

I am, Sir,
Your very obedient servant,
CHARLES T. BEKE.

6, St. Mildred's Court,
8th *February*, 1847.

* From Bándja, the residence of the governor of A'gaumider, a province in the extreme south west of Abessinia.

† The language of A'gaumider.

‡ Vocabularies of the Falásha, Agáwi, and several other languages and dialects of Abessinia and the neighbouring countries, are published in the *Proceedings of the Philological Society*, vol. ii. p. 89, sqq.

§ The author above cited says of the Samaritans: — "They carefully avoided every contamination, and when any person not belonging to their sect touched their clothes, they took them off to clean them; they had many forms of purification in their ritual. The cleansing of their clothes was effected by shutting them up in a vessel, and drawing it through water, which ceremony they deemed sufficient, according to Lev. xi. 32."

|| "Their head was a priest, isolated from the rest of the people, and living in celibacy, and who did not partake of any meal in common with other persons." — *Ibid.*

* This part of the *Archæologia* will not be published till next April.

FOREIGN INTELLIGENCE.

NICKOLSBURG (Moravia). — Dr. Hirsch, at present Chief Rabbi of Emden, has just been unanimously elected to preside as Chief Rabbi over Nickolsburg and the provinces. There is no doubt that the election will be confirmed by the government.

BALTIMORE. — We learn that the Rev. Julius Spiro has been elected to the vacant office of minister in Baltimore. He delivered his introductory sermon on Sabbath *Shofetim* last. — *Occident.*

CINCINNATI. — The first semi-annual examination of the Cincinnati Hebrew Institute, took place at their school-room, on Sunday, 30th August. This school has been in existence but for a short time, and, as expressed by the Rev. Mr. Gutheim in a brief address, the examination was not to display abilities or proficiency in the pupils, but merely to show the advancement of the scholars, and the mode of tuition. The exercises of the day consisted of Hebrew reading, grammar, and translation, and all the branches of an English education. The trustees and visitors all expressed themselves highly pleased with the manner in which the scholars acquitted themselves. — *Ibid.*

KINGSTON BAZAAR. — For some months past the hum of busy preparation was heard in many a domicile, both in Jamaica and elsewhere (even as far north as Baltimore and Philadelphia, perhaps New York, we are almost sure of the latter), to provide suitable articles wherewithal to tempt the eye at a public exhibition and sale, in aid of religious education, in the good city of Kingston. The latest advices received thence, bring the pleasing accounts that the result has been all that could be expected. A letter before us says: "The all-absorbing Jewish excitement has been our *grand bazaar*, truly deserving of the name, which has realised the most sanguine expectations of its most sanguine friends; and the zeal and general interest shown and taken for its success by the crowded visitants of the élite of this city, has given us the most lively satisfaction; but it is true, that in its getting up and display, it has exceeded anything of its character here before. You must not think this picture overdrawn, because I have been one of the most foremost men in the rank. The nett proceeds will answer any doubt, and, whilst I give it you, you must take, as a drawback, the frightful and paralysed state of trade here. Well, we have been enabled, after discharging heavy expenses, to invest, for the benefit of the schools, 3000 dollars, besides having sufficient residue to clothe, for the coming holidays, the sixty needy children. It is a pleasing contemplation for the president and founder, the late Miss Lazarus, now Mrs. De Pass." — *Ibid.*

ST. THOMAS. — At last accounts it was expected that the committee charged with making new laws for the congregation, would soon complete their labours. We shall, as usual, report whatever of interest may occur. — *Ibid.*

MONTEGO BAY (Jamaica).—The following communication we received from a subscriber residing at Montego Bay. "The report in London of the Rev. Mr. Carillon having resigned his office as minister to our congregation, is correct; he has been succeeded by the Rev. A. P. Mendes, from Kingston; which latter engagement, I am pleased to say, has met with the unanimous approval of all the members; and, although he has been amongst us only a short period, yet I am induced to conceive that he has created a very favourable impression on the minds of our congregation towards him. The Rev. gentleman has delivered several very able and judicious sermons; and the subject of his selection, as well as the style of his delivery, have had the effect of attracting general attention and satisfaction."

DEATH OF A CENTENARIAN.—The "Archives Israelites" mentions the recent death of M. Kahn Israel, at Bouxwiller (Lower Rhine) at the age of one hundred years. He fully retained his faculties up to the last moment, and during the last festivals, recited by himself, in his priestly capacity, the sacerdotal blessing, in a manner which edified the whole congregation. He left more than fifty children, grandchildren, and great-grandchildren.

The Chief Rabbi of Metz has issued an appeal in behalf of the distressed Jews, strongly recommending the opening of a subscription for their relief.—*Ibid.*

THE SWISS JEWS.—The Jews of Chaux de Fonds have again petitioned the Chamber of Deputies on the subject of the position of the French Jews in Switzerland. The Hon. M. Crémieux has kindly promised to take an active part in the important debate.

Other Jewish communities also intend to present petitions on the same subject, through other Deputies. As the treaty between France and Switzerland expires this year, it is to be hoped that the position of the French Jews in Switzerland will occupy the serious consideration of the government.

M. Nordman, Rabbi of Hegenheim (Upper Rhine), has published, in the "Helvétie" of the 26th ult., a very remarkable letter on this subject.—*Ibid.*

The Consistorial Committee of Paris, taking into their consideration the distress prevailing in this inclement season, have distributed a large quantity of wood, bread, and rice among the poor.—*Ibid.*

JEWISH CONVICTS AT GIBRALTAR.—Our correspondent, writing from Gibraltar under date of the 19th ult., states that amongst the convicts sent from England to this place for the use of the public works, there are several Jews; and asks, Can nothing be done to ameliorate the religious restraints to which they are liable? The establishment has a Protestant clergyman attached, and a chapel and school on the premises.

[We have not the least doubt, that, if the Jews of Gibraltar were to memorialise the governor, the evil complained of would be speedily remedied.—ED. J. Ch.]

JASSY, JAN. 14.—*Atrocity towards the Jews.*—Melancholy news has been received from Galacz. This place was the scene of tumultuous disorders during the Greek Holidays, the occasion of which was given by the masquerades representing scenes from the Bible history, which are customary in Moldavia at this season. Not only were the Jews insulted and ill-treated in the streets, but a crowd of people, amounting to two thousand persons, assembled on the second holiday in the afternoon before the Jewish synagogue, demolished it, and carried the leaves of the books, which they tore up, and the Thorah, as trophies into the public houses. The tumult increased in violence on the third holiday; no Jew could appear in the streets without endangering his life. The furious multitude forced their way into the houses of several Jewish families, destroyed the doors and windows of the house of a Russian subject, plundered his property, and, tearing his infant child from its mother's arms, they dashed out its brains on the pavement in the presence of the father. At length, chiefly by the influence of the English and Austrian Consuls, order and tranquillity were restored, and have not since been interrupted. The investigation into these deplorable events, which it is feared will very seriously affect commercial credit, has already commenced. Baron Von Richtofen, the Russian Consul-General, on hearing these particulars, instantly repaired to Galacz.—*Morn. Advertiser.*

MISCELLANEOUS.

THE DISTRESSED BLIND.—Among the numerous charitable institutions with which our nation proverbially abounds, particularisation would be an almost invidious task. Yet, if we might be permitted to state that the claims of any one class of objects are paramount, it is that which, totally incapable of seeking relief for itself, is necessarily thrown upon the bounty of others for support. Of this class are those individuals afflicted with blindness; a calamity in which there can be no deception, and which, even when surrounded by all the comforts of life, calls loudly for our sympathy, but when combined with poverty, the claim is irresistible. We observe that the annual ball in aid of the Institution for the relief of these distressed objects, is advertised for the 23rd inst.; and we have no doubt, that the appeal thus made in its behalf will be responded to as it deserves, and, we are happy to say, as it has ever been. There is now, we understand, an additional reason why the Institution should receive increased support, as it is the intention of the managers to augment the stipend paid to its unfortunate recipients, whereby the claims on its funds will in future be materially increased. We should not omit to state, that, by one of the rules of the Society, none of its pensioners are permitted to have recourse to indiscriminate alms-seeking, whether by street-begging or otherwise.

MR. EZEKIEL'S CONCERT.—From want of space in our last number, we were compelled to make but a passing mention of Mr. P. Ezekiel's Concert, which took place at Crosby Hall, on the 2nd inst. We have seldom witnessed a performance which appeared to give so much satisfaction to an assemblage at once numerous and respectable. The several artists engaged exerted themselves to the utmost, and elicited an encore in almost every piece allotted to them. Mr. P. Ezekiel is a pianist who bids fair to rise to eminence in his profession, having made considerable progress since we last heard him. He played some very difficult music with brilliant execution, exhibiting perfect command over the instrument. This young aspirant deserves encouragement, and we heartily wish him success.

GREAT SYNAGOGUE, DUKE'S PLACE.—On Saturday last (פ' שקלים), the Rev. the Chief Rabbi delivered a sermon at the above synagogue, taking his text from the lesson of the day, "Behold, I send an angel before you," etc. (Exodus xxiii. 20, 21). The Synagogue was well attended.

JEWISH FREEMASONS IN PRUSSIA.—We exceedingly regret having to contradict a statement, which we copied, in our No. 7, from the English and German newspapers, in reference to the admission of Jewish masons into the Grand Lodge of Prussia. We have seen a letter received by a respected correspondent of ours from Berlin, stating that the Prince of Prussia, as well as the King, are as strongly opposed to their admission as ever.

JEWISH LYING-IN CHARITY.—On Sunday, the 7th inst., a meeting was held at the Black Lion Tavern, Middlesex Street, Mr. I. L. Cohen, President, in the chair, for the purpose of laying before the subscribers the good already achieved by the Committee, the present state of the funds, and other particulars relative to this charity. The President said he was glad to have an opportunity of addressing the friends of the charity whose philanthropic feelings had induced them to lend their aid to so good a cause. He was sorry to perceive so small a number of subscribers in attendance,* but he begged to call the attention of those present to the fact, that the success of an undertaking depended not upon the number engaged in the design, but upon the *hearts*

* The room was subsequently crowded.

engaged in it (cheers). He should call upon the Secretary to read the state of the funds. The Secretary, after having passed a very high encomium on the worthy Chairman, and expressed his joy that their Christian as well as their Jewish brethren, had come forward to lend their aid to the charity, stated that since the formation of the society, the total income had amounted to £73 8s. 9d., and the expenditure to £40 2s. 8d., by which sum eleven applicants had been relieved. There yet remained thirteen claimants unassisted; but they hoped, with the co-operation of the subscribers, to be enabled to relieve the majority of them. The appeal from the President was not in vain; a considerable amount of donations was collected from the subscribers present, after which, certain resolutions were unanimously passed, expressive of the necessity of a charity of this kind, and the advantage of entering into some speculation, by means of which the Committee would be enabled to increase its funds, and to enlarge the sphere of its usefulness. An animated discussion then ensued on the eligibility of foreigners to become recipients before they had resided here three years, and the meeting separated, after having passed votes of thanks to the Jewish and Christian press, and to the honorary officers.—*Voice of Jacob.*

We are gratified in being able to state, that at a meeting of the committee of the above charity, on Monday last, six applicants obtained relief, in sums varying from six to eight shillings per week, during the month of confinement. In addition to about 4*l.* received in small sums from the wives of working men, several ladies have entered their names as subscribers, and forwarded donations to this meritorious charity. We refer also to the appeal in our advertising columns of this and previous numbers.

Her Majesty's Levee.—Amongst the presentations at the Levee on Friday last, was Sir Moses Montefiore, on being created a baronet, by the Right Hon. Sir Robert Peel.

Society for Educating, etc., Fatherless Children.—The above charity, which has existed nearly thirty years, and which maintains, educates, clothes, and apprentices fatherless boys, takes a benefit at Sussex Hall on Saturday evening, the 27th inst. The entertainments provided are of the first order, and we sincerely hope that the directors of the Charity will receive that support which their praiseworthy endeavours in behalf of the destitute orphan so justly entitle them to expect.

The Rev. D. W. Marks, accompanied by a gentleman of his Synagogue, again, on Sunday last, paid several visits to the abodes of poverty in the vicinity of Middlesex Street, Aldgate, and we understand that relief was liberally granted wherever it was found needful.

Sussex Hall. *Discussion Class.*—On Sunday, the 7th inst., Mr. S. Goldsmith, pursuant to notice, moved the rescinding of the resolution in reference to the publication of the speeches of the Discussion Class (vide advertisement in our last number). The chairman, Mr. Isaac Levitt, despotically refused to entertain the motion, upon which Mr. S. Goldsmith withdrew the question he was to propose in this session, and, in a note to the chairman, enclosed the fine incurred by the withdrawal. In the course of the evening, several members urged Mr. S. Goldsmith, who is the life and soul of the class, to withdraw his note; but Mr. G., sensible of the injustice done to him, firmly adhered to his resolution. We should not be at all surprised, if the arbitrary proceedings of the autocratical chairman of this class, lead to its entire breaking up. The empty benches on the following Sunday were a strong proof of the dissatisfaction which the proceedings have excited in the mind of the public.

The Destitute Poor.—The relief committee, under the presidency of Samuel Moses, Esq., are, we are proud to state, continuing their praiseworthy exertions in behalf of the Jewish poor. Independent of relief afforded by tickets for bread, meat, and coals, three meetings have been held for the relief of special cases, and about 300*l.* awarded to the deserving. The third distribution took place on Sunday last, and a further sum of about 120*l.* was distributed. We implore the benevolent not to relax in rendering assistance to the Committee in their pious labours, for never within the memory of man was there ever known to be such distress—distress which must appal the stoutest heart to behold—as at this moment exists among the Jewish poor. May it ever be remembered, that "He that giveth to the poor, lendeth to the Lord."

Well-directed Charity.—We are happy to hear, that Mrs. E. E. Micholls, in continuation of the benevolence of her late lamented husband, who annually distributed coals, etc., to the poor, has, during the late inclement weather, bestowed gifts of coals to upwards of forty poor Jewish families.

Beth-Holim Hospital Centenary Festival.—On Thursday, the 21st ult., a grand ball was held at Willis's Rooms, to celebrate the hundredth anniversary of this institution, whose objects are to afford refuge and support to the sick and aged poor of the Portuguese congregation. As was to be expected from the highly interesting circumstance associated with the occasion of the fête, it drew together one of the most crowded and brilliant assemblies of Jews, as well as Christians, that has ever been collected for a like purpose in these spacious and fashionable rooms. The number present exceeded 450, and upwards of 100 tickets were disposed of more than were presented at the doors. The amount realized will be above 500*l.*, a sum by far exceeding the anticipations of many, considering the unusual number of other and similar claims consequent on the great distress prevalent at this season. Sir Moses and Lady Montefiore, the Lord Mayor, Alderman Farebrother, H. de Castro, Esq., and the Hon. Capt. Keane were present on the occasion.

Laws and Regulations for all the Synagogues in the British Empire.—The above Code of Laws, issued by the Rev. Chief Rabbi, was the subject of discussion at a Vestry Meeting of the Great Synagogue, Duke's Place, where all the Laws were adopted with the exception of law 34, Sect. 4, in reference to precedence; and a clause in law 39, Sect. 5, in reference to the fine of 2*l.* for non-solemnization of marriage in the Synagogue. At a Meeting of the Committee of the New Synagogue, the laws were, after much opposition, referred to a Sub-Committee. The Hambro' Synagogue has not yet come to any decision on the subject. We defer all comment to a future number.

Concert at Sussex Hall.—We are happy to perceive that the Concert in aid of the Library fund, on Wednesday evening last, was very respectably and numerously attended. The professionals acquitted themselves in a manner which elicited the repeated plaudits of the audience. It is sufficient to state, that Madame Albertazzi, Miss Sara Flower, and Miss Rebecca Isaacs (who was twice encored in her songs), Mr. Leffler, Mr. H. Smith, and Mr. D. W. King, were the singers. Mr. Viotti Collins was encored in "La Carnival di Venise," performed on the Violin. Mr. Maurice Davis, with his usual ability, conducted.

DR. RAPHALL'S LECTURES ON THE LIFE AND TIMES OF NAPOLEON BUONAPARTE.

On Thursday evening, Dr. Raphall delivered the second of his interesting course of lectures on "The Life and Times of Napoleon Buonaparte." The theatre of the Philosophical Institution was well filled on the occasion with a respectable audience. Dr. R. began by reverting to the conclusion of his former discourse, which had placed before them France converted from a most despotic monarchy into a most licentious republic. Three short years had been sufficient to produce this great change, because, during that short period, innovation, with rude but busy hand, had been at work. The changes, however, were not the effect of chance, but had been prepared by human thought, and carried out by ambitious men, who expected to direct the events they had provoked, and to govern the mobs they had set in motion, but who were invariably swept away by the storm they had raised. Whenever, in civil commotion, the physical force of the masses was thoroughly aroused, it invariably followed that the men who began a reform were

forced to yield to those who carried out a revolution; the good and the wise had to make way for the most violent, until at last military despotism, as sole heir, stepped in to slay and take possession. After this introduction, the lecturer described the earlier scenes of the revolution, the oath in the tennis-court, the royal session at which the King commanded the estates to separate, and his good-natured reply when informed that the Commons refused to obey. This reply cost Louis his crown and life, since the *prestige* of power, and with it the real power and authority, passed from the King to the Commons, who thus by their very first proceedings proclaimed to the world that all power rests with the people only. The clergy, and at length the nobility, joined the refractory Commons; the Court at all risks determined to recover the supremacy the King had so easily yielded, and tried to resort to force; but at the decisive moment the soldiery refused to act, and King Louis found himself helpless and undefended in the power of an enraged people. The reverend gentleman next described the progress of the revolution, and the high hopes that were at first entertained of the benefits that would spring from it; and how those hopes were doomed to be disappointed. The lecturer next sketched the death of Mirabeau, the religious scruples of the King in the midst of an irreligious mob, the species of self-denying ordinance by which the members of the first or constituent assembly excluded themselves from the second or legislative assembly; and lastly, the character of that second assembly, composed mostly of young men without experience, their heads filled with Utopian systems of government, and restrained by no stake of their own in society. Such were the causes that fostered the spirit of licentiousness among the people, until it grew beyond control. The lecturer drew a striking picture of the parties in the assembly, Feuillants, Girondists, and Jacobins: the last named had gained for themselves a celebrity as durable as it was infamous. The invasion of the Austro-Prussians, their retreat, and the trial and execution of Louis XVI., formed the next portion of the lecture, and was followed by a most interesting comparison between that unfortunate monarch and Charles the First of England, and a description of the struggle of parties in Paris, till the supremacy of Robespierre and his fall. The lecturer next spoke of Napoleon's military service at Toulon, and his successful defence of the Tuileries against the armed sections of Paris—a task which, thirty-five years later, Marshal Marmont, although provided with more ample means, and opposed by less formidable assailants, failed to accomplish—a proof how early Napoleon's military genius was developed.—*Midland Counties Herald.*

CORRESPONDENCE.

To the Editor of the Jewish Chronicle.

Sir,—I beg to hand you a copy of the letter addressed by this congregation to the Rev. the Chief Rabbi, in reply to the circular and Code of Laws received from him for the guidance of the future mode of worship amongst the Jews of Great Britain, and which the congregation will feel obliged by your inserting in the earliest number of your valuable periodical.

I am, Sir, your's obediently,
B. Salom,
Treasurer to the Edinburgh Hebrew Congregation.

Edinburgh, 2nd February, 5607.

COPY OF LETTER TO DR. ADLER.

Reverend Sir,—I have the honor to acknowledge the receipt of your favor of the 25th טבת 5607, covering Code of Regulations to govern the future mode of worship amongst the Jews of Great Britain. It gives me much pleasure to subjoin an excerpt of a Special General Meeting, which I convened so soon after the receipt of your letter as practicable.

"Special General Meeting, Synagogue Chambers, 24th January, 5607; Jacob Ashenheim in the chair. This meeting was called by the President for the purpose of submitting a letter, dated London, 25th Tebeth, 5607. Signed, N. M. Adler, Dr., Chief Rabbi."

This letter covered a Pamphlet, containing a Code of Regulations by the Chief Rabbi, expressive of the mode in which public worship should be conducted in future. "Mr. P. Levy moved, That this Meeting hail with delight the Rules and Regulations set forth by the Chief Rabbi, and that they be adopted. Seconded by Mr. M. Ashenheim, and carried unanimously."

In consequence, however, of the absence of several Members, and the necessary arrangements required to carry out the views of Dr. Adler, it could not be expected that these regulations would come into full operation until Passover next. I have the honor to be, Reverend Sir, your most obedient servant,

Jacob Ashenheim,
President of the Edinburgh Hebrew Congregation.

70, George Street, Edinburgh, 26th January, 5607.

[Want of space having prevented us, as announced in our last impression, from appending to the following letter the explanations which it requires at our hands, we now reproduce it textually, adding our remarks.—E. J. C.]

Sir,—Excuse my troubling you with this endeavour to remove a few misapprehensions contained in your last Chronicle (Jan. 8). You tell me that my system leaves .... אל unexplained. I answer, my system is that which has been adopted, I believe, by every grammarian of any note. It takes אל, as derived from the root איל, or אול, signifying *strength*, *might*, or the like; and to one or other of these roots, both Fürst and Gesenius, your own authorities, refer it. Fürst would, indeed, have us believe, that אל—i.e. איל—is the root of אלה; but, until he shall have proved that roots are *triliteral*, all this deserves no better a name than a *petitio principii*. The same is true of your *analagon* in גב from גבה, and for the same reasons. (1) You also tell us that Moses declared the oracles of God in the language of the Holy Land. Am I to infer from this, that the Hebrew language was not the language of the Patriarchs—the לשון עבר? (2) If I am not, why have the authority of M. Delitzsch, and the proposal of the Abbé Grégoire been mentioned? I must remind you that proof, not assumption, must be offered, before this can be generally received.

On Deut. xxiii. 3, you tell us, with regard to Mr. Middleman's question, that "The text says....i.e. no intermarriage shall take place between the Hebrews and these nations." Excuse my dulness if I say, I do not at present see this; it only says, according to your own showing, that "an Ammonite or Moabite shall not enter into the congregation of the Lord." When you shall have proved your assertion, I shall acquit you of the charge of a *petitio principii*. (3) For my own part, I gave my argument and its grounds. If I erred, you should have shown this. My fault—if I committed any—was not, therefore, a *petitio principii*. Yours very faithfully,

Samuel Lee.

Burley, Herts, January 18th, 1847.

1. Whatever may be the result of the long pending war between the Triliteralists and their opponents, the analogy between אל and אלה on one hand, and גב and גבה on the other hand, in point of form, must be conceded, which is all that we claim.

2. Nothing is to be inferred, but what is warranted by the *fact*, that the לשון עבר, in which Moses declared the divine oracles, had been the language of Polytheists, and therefore, under the influence of Polytheistic notions and institutions, for ages ere *one* family of all the tribes, among whom the לשון עבר was vernacular, returned to Monotheism. Whatever *geographical* extent Dr. Lee will assign to the prevalence of the Hebrew Language, our argument will remain equally valid: since we maintain that neither Moses nor Abraham *invented* the לשון עבר.

3. This demand of a *proof* for our interpretation of Deuteronomy xxiii. 4, *seems* to imply, that Dr. Lee is in possession of a more correct exposition of this text than ours, which he sets down for no more than an *assertion*. Then what *is* the meaning of the above Scripture? The import of a word or of an expression in *any* literary language can be determined only by the evidence, and on the authority of those who have written in that language, and among whom the study of its literature has been uninterruptedly prosecuted. There is *no* other source of information on this subject: the genius of a Newton would have been insufficient for ascertaining, without the aid of such evidence, the meaning of the word בראשית, at the head of Genesis. Now, we know that we have nothing to fear from the array of authorities that can be pitted against ours with respect to the passage in question. That "to come into the congregation of the Lord" signifies "to intermarry with Israelites," is the current conviction of Paraphrasts and Commentators, from *Jonathan the Targumist* to *D'Oyley and Mant*, and the *onus* of disproving the correctness of a rendering thus substantiated, rests on its assailants—in our case, on Dr. Lee. "The meaning of

this law," say the *Anglican* Commentators just named, "is, that though an Ammonite or Moabite should have become a convert to the Jewish religion, and should conform to its laws and ceremonies in every respect, and become a complete member of the Jewish Church, yet he should not have the privilege of *marrying with an Israelite*, but should be debarred from it," etc. Rosenmüller, that most industrious of scholiasts, does not even quote a contrary opinion, as he is wont to do, where there is any difference worth examining: his silence sufficiently testifies, that this experienced biblical scholar considered any but the received interpretation unworthy of being mentioned. Rosenmüller briefly says, quoting Leclerc, "Ejusmodi homini non licebat ducere Israelitidem." "Such a man was not allowed *to marry an Israelite person*." (See his Comment on "he shall not come into the congregation of the Lord," Deu. xxiii. 2.)

Dr. Lee having forborne to set forth his *own view* of the meaning of this passage, though on *its truth* alone depended the value of his objection to Mr. Middleman's argument, in which this text was adduced on behalf of the tradition: we must wait for the communication of the Dr.'s version, ere we proceed to prove, that in whichever intelligible way he may interpret this 4th verse of the 23rd chapter of Deuteronomy, it will stand in the way of *legalizing* the offspring of Boaz and of Ruth, as men of rule and authority in Israel, except, alone, on the admission of the Talmudic license in favor of the *women* of Moab and of Ammon.

SIR,—Though I feel all due respect both for the learning and the courtesy of your worthy contributor, Mr. Hertz Ben Pinchas, I cannot but denounce his critique on the component parts of the nouns *Ishmael* and *Samuel*, as something unrivaled in the annals of criticism. Aben Ezra, in his usually brief manner, observes, that the name is *Ishmael*, by an occultation of the *Aleph*, in order to ease the tongue, or facilitate the pronounciation; meaning to say, that the *Aleph*, by yielding its vowel point to the preceding *Gnain*, becomes quiescent; as otherwise we should have to say, *Ishmauel*, and not *Ishmael*. The bare fact, however, that the *Tsere* and not the *Segol* is the vowel point thrown back, clearly shews, that the *Aleph* thus concealed must be that of אֵל *God*, and not that of אֶל the preposition. Indeed, the mere preposition, of itself, unless immediately followed by the noun or the affix, is totally devoid of any relative meaning, and ceases to be a preposition. *Ramban*, in his comment on the text, says: "But Abraham of himself called him thus, because that ישמע אל ועננו *El heard and protected him;*" where we have ישמע אל *God heard*, as the plain import of *Ishmael*. Abarbanel thus expresses himself: "And thou shalt call his name *Ishmael*, because that כבר שמע אלהים את עניך *God hath now heard thy affliction*." Where the learned commentator never so much as once employs the preposition אל, either in reciting the text or in commenting on it; so little did he dream of its being a component of the noun *Ishmael*. I need not refer to R. Abraham Seba, the author of the *Tseror Hammor*, who equally corroborates my assertion, and expatiates at some length on the difference of the import between the designations אל שמע *God heareth*, and אל ראה *God seeth*. But as to the noun *Samuel* I cannot do better than refer to the gloss of R. Isaac Abarbanel, who, in analysing its component parts, suggests three modes of solution; first of all that he was called *Samuel*, because *El, God, Samo, placed him*, in the world and in the womb of his mother; or, secondly, because he was from *El*, and therefore called *Samuel*, meaning שמאל *Shemeel, that which is from God;* or lastly, because שמו אל *Shemo El, his name is El;* as all divine things are called by the name of God, blessed be He! Finally, R. David Kimchi expounds it by שמו מאל that is, *asked of El*, or *God*. Nor do I think that there is a single Jewish commentator of any eminence to be found, who does not consider the name as a compound of *El*, God, whatever it may be deemed to contain besides. Contenting myself with one thing at a time, I must defer all reply to your own pertinent queries till some further opportunity.

Very sincerely yours,

J. OXLEE.

Molesworth Rectory.
February 2nd, 1847.

SIR,—I drop this to put you in mind, that, in your Chronicle of January 22nd, an *erratum* giving *triliteral* instead of *biliteral* in my last communication, must have escaped you. I should not have now troubled you, had not this misprint made nonsense of my argument. You will allow me perhaps to suggest to Mr. Hertz what I have no doubt he will see immediately—that the ה in אלוה and אלהים cannot possibly be *servile*, so long as the system of Grammar now prevailing keeps its ground.

I am, Sir, yours very faithfully,

SAMUEL LEE.

Burley, Feb. 1*st*, 1847.

SIR,—I feel great pleasure in informing you, that, in addition to the numerous claims of our own, and the incredible number of foreign poor, that pass through our town (being the central point of England), the call of her Majesty's Government in behalf of Ireland and Scotland was generously responded to in the Synagogue, after an eloquent appeal to the congregation, by our worthy minister, the Reverend Dr. Raphall; the offerings amounted to about 40*l*. You are aware of the existence of our Philanthropic Society, which, independent of the congregational fund, liberally assists the needy, whether casual or resident. Moreover, the pupils of our Hebrew National School (which is supported by voluntary contributions) form a society for clothing several poor boys, and providing them with books.

Impressed with the truth that "Charity begins at home," Mrs. Raphall, the lady of the above Reverend gentleman, proposed to the ladies to contribute weekly towards providing meat, bread and coals for the poor families. The following day, Miss Esther Raphall, and Miss Hannah Neustadt, under the direction of Mrs. Raphall and Mrs. Neustadt, undertook the troublesome task of collecting subscriptions and donations, animated, no doubt, by the excellent example of their worthy parents. These two young ladies (Miss Raphall acting as secretary) made their charitable rounds for several days, meeting every where with willing hearts and ready hands; and afterwards cheering the poor by liberally supplying their immediate wants.

I hear that the number of weekly subscribers (of 6d. each) already amounts to nearly fifty, besides many donors; thus showing, that our congregation, ever among the first in the cause of humanity and progress, has also on this occasion nobly performed its duty.

B.

Birmingham, February 16*th*, 1847.

NOTICE.

*** Country Subscribers, who have as yet not forwarded their annual Subscriptions for Volume Third, are requested to forward the same, viz. 9s., either in Postage Stamps, or by Post Office Order, payable to the Proprietor, Joseph Mitchell.

THE JEWS, THEIR PRESENT STATE AND PROSPECTS, forms No. 31 of that popular publication, the TOPIC, now ready, price 3d. Also now ready, price 6d., Part 10, containing, in addition to the Article on the Jews, an important one on the EARLY CLOSING MOVEMENT. C. Mitchell, Red Lion Court, Fleet Street; and of all Booksellers and Newsmen.

JEWS' INFANT SCHOOL.

A BALL in aid of the funds of the above Institution will take place in the month of March next.

WALTER JOSEPHS, Hon. Sec.

DANCING.

MISS ISAACS, of Her Majesty's Theatre, and Pupil of Monsieur E. Coulon, begs most respectfully to thank her Friends and the Public generally, for the patronage with which they have hitherto favoured her, and to inform them that her *Academy for Dancing and Deportment* has re-opened for the season.

Miss Isaacs begs to direct the attention of her Friends and the Public to her method of Teaching; having from her childhood been under the tuition of some of the most celebrated Foreign Artists of the age, by which means she is enabled to impart to her Pupils, not only the grace and style of Foreign Dancing, but the elegance of carriage and bearing so indispensable to the education of the English Lady.

It is also the intention of Miss Isaacs to teach the most approved and fashionable Dances as given at the Palace.

Articled Pupils taken for the Stage or Ball-room.

Private Lessons at any hour of the day, at Miss Isaacs' residence, 22, Bury Street, Leadenhall Street. A Juvenile Class Mondays and Wednesdays at Four o'clock. Schools and Families attended punctually in and out of Town.

In order to meet the desire of numerous Friends, Miss Isaacs has established a series of Eight *select* Assemblies, the sixth of which will take place on Sunday next, the 21st instant. For terms, apply to Miss I., at her residence as above.

The Rooms may be engaged for Weddings or Parties.

RELIEF OF THE JEWISH POOR.

THE COMMITTEE OF MANAGEMENT feel much pleasure in publishing this Third List of the Contributions received in aid of the fund devoted to the above purpose, and beg hereby to express their grateful acknowledgment to their contributing friends in general, and to those gentlemen who have kindly assisted this most seasonable charity, both with their purse and their personal exertions, in particular. While, however, sincerely trusting that the latter will not relax in their efforts, the Committee beg once more to appeal to the charitable feelings of those ladies and gentlemen who have not yet favored them with their donations, as the present state of the funds is inadequate to meet the numerous applications which daily continue to be made.

Amount of Contributions already advertised, £1108 8s. 6d.

	£	s.			£	s.	
Isaac Jacobson, Esq.	1	1		Morrice Levy, Esq.	1	1	
Mrs. Jacobson	1	1		Jonah Nathan, Esq.	1	1	
Isaac Moses, Esq.	5	0		H. Ansell, Esq.	1	1	
Mark Woolf, Esq.	5	5		Isaac Isaacs, Esq.	0	10	6
—— Newton, Esq.	2	2		Moses Levy, Esq.	2	2	
Joseph Moses, Esq.	3	0		L. Lyons, Esq.	0	10	6
Abraham L. Bensusan, Esq.	1	0		Abraham Lyons, Esq.	0	10	6
Samuel L. Bensusan, Esq.	0	10		Laurence Levy, Esq.	2	0	
J. Varicas, Esq.	1	1		R. N. Carvalho, Esq.	1	0	
Messrs. R. Raphael & Sons	5	0		D. N. Carvalho, Esq.	0	5	
Mrs. R. Raphael	2	2		S. L. Finzi, Esq.	1	1	
Joseph Levy Yuly, Esq.	1	1		Miss Sarah Aguilar	1	1	
Isaac Aflalo, Esq.	1	0		Mrs. E. Aguilar	0	10	
Samuel Zagury, Esq.	1	1		Joseph Mitchell, Esq.	0	10	6
Ellis Franklin, Esq.	0	10	6	Ephraim Moseley, Esq.	1	1	
David Barlin, Esq.	1	0		Rev. D. A. De Sola	0	5	
Saul Moss, Esq.	1	1		Aaron De Sola, Esq.	0	5	
Simon Bamberger, Esq.	1	1		Jacob Jonas, Esq.	2	2	
Mrs. Hutchins	0	9		Emanuel Lyon, Esq.	0	10	6
Samuel Hart, Esq.	0	10	6	Myer Lyon, Esq.	0	10	6
Michael Levy, Esq.	0	10	6	Lewis Davis, Esq. (Woolwich)	1	1	
A Friend to the poor	0	10	6	Benjamin Gompertz, Esq.	2	2	
S. A. Kisch, Esq.	0	10	6	H. H. Cohen, Esq.	3	0	

All further Contributions will be duly announced.

Feb. 17th, 5607. By Order. DAVID ASHER, Hon. Sec.

JEWS' ORPHAN ASYLUM, TENTER GROUND, GOODMAN'S FIELDS.

WANTED, a situation for a Girl, at present an inmate of the above Asylum, and who is ready to leave the establishment. Persons in need of the said Girl, either as an apprentice or as a domestic servant, may apply at the Asylum for further information. A. SAQUI, Secretary,

February 10th, 5607 — 1847. 10, Ellison St., New St., Aldgate.

JEWS' FREE SCHOOL, BELL LANE, SPITALFIELDS.

For 600 Boys and 300 Girls.

WANTED for the Boys' department of this Institution, Two Hebrew and Two English Masters. Applications to be made to the Secretary, 2, Bevis Marks (on or before the 2nd March next), from whom all particulars as to qualifications, etc., can be obtained.

(By order) S. SOLOMON, SECRETARY.

JEWS' ORPHAN ASYLUM,

TENTER GROUND, GOODMAN'S FIELDS.

For the reception of Destitute Children deprived of both parents.

THE COMMITTEE OF MANAGEMENT feel much pleasure in announcing the Third List of Donations in aid of the Funds for Liquidating the Expenses incurred by the Purchase of the Ground whereon the Asylum is erected.

Amount of subscriptions already advertised, £688 13*s*.

	£	s.		£	s.
Rev. Dr. Adler	1	1	John Nelson, Esq.	1	1
A. and S. Henry and Co.	10	10	A Friend, per I. A. I.	1	5
Judah Guedalla, Esq.	3	3	John Henry Vivian, Esq., M.P.	1	1
John Kynaston, Esq.	2	0	Lewis Worms, Esq.	5	0
Jonas, Brothers	2	0	Laurence Moses, Esq.	1	1
Mrs. Moses Hart	1	1	Laurence Abrahams, Esq.	1	1

Further donations will be thankfully received by

Frederick Hart, Esq., President, 11, Water-lane, Lower Thames-street.
Henry Moses, Esq., Vice President, 41, Trinity-square, Tower-hill.
Lawrence Phillips, Esq., 16, George-street, Mansion House.
Lewis Jacobs, Esq., Winchester-buildings, Great Winchester-street.
Isaac Lyon, Esq., 26, Duke-street, Aldgate.
And the Treasurer, Samuel Moses, Esq., 14, Aldgate High-street.

SOCIETY FOR RELIEVING DISTRESSED PERSONS, 12, CROSS STREET, HATTON GARDEN.

THE DIRECTORS beg most respectfully to inform the Subscribers and Public in general that at present there is a vacancy for a Widow Pensioner, to receive Four Shillings per week for Fifty-two weeks, from the above Society. Nomination of Candidates to take place March 3rd, and the Election on the 8th April, 1847—5607. For further information apply to the Secretary, SAMUEL COHEN,

3rd February, 1847. 64, Cow-Cross Street.

חברת חונן ליתומים

ORPHAN CHARITY, for Maintaining, Clothing, Educating, and Apprenticing Fatherless Children.—Sussex Hall, Leadenhall Street. —LANTUM ETHIOPIAN SERENADERS' Vocal and Instrumental Entertainment, on Saturday Evening, February 27, 1847, in aid of the funds of the above Institution, to commence at Eight o'clock.

Admission 1s.; Reserved seats 1s. 6d.; Stage Seats 2s. 6d.

2, Bevis Marks. S. SOLOMON, SECRETARY.

חברת מחסה לעורים :

INSTITUTION FOR THE RELIEF OF THE INDIGENT BLIND OF THE JEWISH PERSUASION. Established 1819—5580.

The Governors and Subscribers to the above Institution are respectfully informed, that the 19th Annual Ball in aid of its Funds will take place at Willis's Rooms, on Tuesday, the 23rd February next.

ARON SOLOMON, Esq., President.
JACOB DAVIS, Esq., Vice-President.
JOSEPH LAZARUS, Esq., Treasurer.

STEWARDS.

S. B. Abrahams, Esq.	Lionel Lucas, Esq.
Aaron Cohen, Esq.	Jacob Lyons, Esq.
Jacob Davis, Esq.	Henry Moses, Esq.
Jonas Defries, Esq.	Isaac Moses, Esq.
Henry Dyte, Esq.	Barnett L. Phillips, Esq.
John Dyte, Esq.	Benjamin S. Phillips, Esq.
M. Dyte, Esq.	P. Phillips, Esq.
I. B. Elkin, Esq.	Baron Mayer De Rothschild.
John Jonas, Esq.	David Salomons, Esq.
Aaron Joseph, Esq.	Reuben Salomons, Esq.
Joseph La Mert, Esq.	Denis M. Samuel, Esq.
M. L. Lawrance, Esq.	Aron Solomon, Esq.
Joseph Lazarus, Esq.	John Solomon, Esq.
M. Levy, Esq.	Maurice Solomon, Esq.
James Graham Lewis, Esq.	Lewis Worms, Esq.

Tickets (not transferable), including refreshments, 10s. 6d. each.

HENRY DYTE, *Hon. Sec*

The Committee of Management beg respectfully to state, that it is their intention to recommend to an early General Court, an increase of the stipend from 6s. to 7s. per week, which they trust that the exertions of their friends at the ensuing Ball will justify them in doing.

JULLIEN'S FULL BAND is engaged for this occasion.
Mr. CORRIE, Master of the Ceremonies.

Just Published, Price with Hebrew and English, 3s. 6d., without Hebrew 1s. 6d.

נתיבות האמת "PATHS OF TRUTH."

Being a Refutation of Dr. M'Caul's "OLD PATHS," by Rabbi JUDA MIDDLEMAN. Translated into English by M. H. Bresslau.

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